

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

11 JANUARY 2013

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun said:

Today I will continue reading from the extract which I quoted last week. Hazrat Mirza Ghulam Ahmad^{as} was explaining how it is unavoidable for someone to face difficulties in the path of Allah with equanimity and great patience. He goes on to say:

“Remember, God is extremely Merciful and extremely Gracious. One should not adopt a negative view of God. He who keeps the way of God in his sight and he who is prepared to suffer pain and hardship for the sake of God, such a one shall succeed. If a person does tread upon the path taught by God and displays meanness, such a one will be dismissed. It is well known that armies take on only such people who are prepared to fight and are prepared to die for the sake of the world. Such people do not earn thousands- it is for a paltry sum that they are prepared to fight and die. It is very regrettable that people are prepared to do all this for worldly gain yet they show no concern for the sake of God or for attaining eternal pleasure and paradise.

Why is it that people are willing to suffer hardship for the sake of the world but are unwilling to make any effort to attain eternal comfort? The truth is that such people do not value God's reward and bounty. If they knew its value, they would be prepared to sacrifice even their lives. Real life and true comfort is that which is attained through a 'death'. People who are forever searching for some magic words {that would lead to their spiritual elevation}, are people who do not wish to make any effort for religion. On the contrary, they wish that their hearts should become purified while they spend their lives in comfort. The fact is that false stories and tales have done much harm and such people think that faith is something that can be attained through chants and magic medallions and such like. Such people have also set up some spiritual exercises that they think bring about spiritual transformation within the heart. The strange thing is, however, that despite the so-called

“transformation of the heart”, the condition of such people in practice becomes even worse than before. Incidentally, among such chants is one called *Arrah*, which ultimately tends to result in the disease of tuberculosis.

God has made only one path {that leads to Him}, as stated {in the Holy Quran}.

“He indeed truly prospers who purifies it {i.e his soul}(Ch91:v.10)”

This is an indication towards that same point that a human being should become pleased with the Will of God and there should remain in him nothing other than this quest. God should be given precedence over all else such that no distance or separation remains between him and God.

This is no small matter. It is an extremely difficult valley to cross, one that is resolved only after great trials and grave difficulties. The *salaat* that is offered by you, was the same *salaat* offered by the companions of the Holy Prophet ^{saw} and it was with this *salaat* that they attained great spiritual benefits. The difference is in sincerity and in the presence of heart and mind. If you, too, possessed the same true loyalty and steadfastness then you could also attain the same states as were achieved by those before you. What is needed is that you should always be prepared at all times to face hardship and pain in the path of God.

Remember, nothing can be achieved until you make an effort with sincerity and truth. There are many who get initiated here at my hand but upon returning to their homes they turn away at the slightest threat from others or at the appearance of some hardship. Such people are ‘vendors’ of faith. You should look at the example of the Companions of the Holy Prophet ^{saw} who offered up their heads for the sake of religion and were prepared to sacrifice their possessions and their lives for the sake of God. They did not care at all for the enmity of any enemy. They were at all times prepared to face all types of difficulties and were prepared to suffer any hardship. They had resolved to do so in their hearts. In comparison, these days there are people who abandon their faith at the mere threat of a lowly official or some other person. The worship of such people tends to be nothing except an outer shell. The *salaat* of such people does not reach God. Instead, their *salaat* is thrown back to them, becoming a source of curse for them. God states:

So woe to those who pray But are unmindful of their Prayer.(Ch107:vs5-

6)

Those who are unaware of the reality of *salaat*, perform what can only be described as mere physical movements. Such people do one prostration for God, and the other for the world. Until a human being bears difficulties and hardship for the sake of God, he cannot become acceptable before God. The example of this can be found in the world also. If a servant supports his master at times of hardship and difficulty and stays with him in the face of danger, such a servant does not remain a servant. Instead, he becomes his master's friend. Similar is the case with God. If a person does not let go of Him, and stays with Him begging for His help and support, and is loyal to God with steadfastness, then God too does not leave the side of such a person and treats him like a friend.

The characteristic of loyalty is found even in a dog. A dog does not leave the house of his master even if he is hungry or becomes sick and weak. Those people who turn away from religion in the face of the slightest hardship should learn a lesson from the dog.

There is a written record of a story of a Jew who accepted Islam. After a few days, however, he faced grave hardship and hunger. When he could not bear it any longer, he went to the house of a Jew to beg for some food. The Jew gave the new Muslim four pieces of leavened bread. As he was walking back with this bread, a dog began to follow him. The new Muslim, thinking that perhaps the dog has a share in this bread, threw one at him and walked on. The dog ate the bread and continued to follow him. Seeing the dog still following, the new Muslim thinking that perhaps the dog has a half share in the bread, threw one more piece of bread for the dog. The dog ate that and still continued following this person at which he thought that perhaps the dog is meant to have the third piece and only one portion is meant for him and he threw down another piece of bread for the dog who having eaten the third piece of bread, still continued behind him. The man became very annoyed with the dog and said: 'You are a very bad dog. I begged and got four pieces of bread of which you have eaten three and you are still following me'. At that instance the dog was granted the capacity to speak {perhaps in a state of vision of the new Muslim} and the dog said: "*I am not bad. Even after suffering long periods of starvation, I do not leave my master's house for someone else's. It is you who are bad because only after suffering for two or three days, you went begging at the door of a non-believer*". Hearing this, the new Muslim became very ashamed at what he had done.

Similarly, there was a cat in Gurdaspur (India) who would not eat anything without permission. No matter what was put before it, she would not touch it without permission. Some friends of the owner of the cat suggested that they would like to put the cat to a test. Hence, many things such as milk, sweet pudding, meat etc were put in a room and the cat was locked inside. After three days, the cat was found dead and the food was still untouched.

If a person does not possess the good characteristics of the lowliest of creatures then what quality can he be worthy of?"

So we should understand that we should be sincere in following the path of Allah. If the path of Allah is not quite clear for us we should learn of it from those who know or we should make repeated efforts to try to understand what the Holy Quran says. As a good Ahmadi Muslim it is our duty to follow all the commandments of the Holy Quran as best as we can understand them. For this we should make an effort. Without effort nothing will be attained.

Each one amongst us should know that we should aim at understanding the Holy Quran and putting it into practice. It is not just sufficient for us to read. We should do our best to understand and to practice its teachings in our daily life. If we just read and do not care to practice we will resemble mainstream Jamaat Ahmadiyya which seems to throw the teachings of the Holy Quran behind their back. They do not care at all for what the Holy Quran says. They are more concerned with what their caliph says even if their caliph says things which are contrary to what Allah says or what the Holy Prophet ^{saw} said or even what Hazrat Masih Maood ^{as} said. People who ignore the teachings of Allah will be ignored by Allah.

Mirza Masroor and his three predecessors claim that they are the representatives of Allah. That Their khilafat has the stamp of approval from Allah. His predecessors are dead now. He is still living. Soon he will be completing 10 years as caliph of the mainstream Jamaat. Hazrat Masih Maood ^{as} has made it clear that as an imam one should have a relationship with Allah whereby Allah gives such an Imam his revelations to prove His existence. Has anybody ever heard Mirza Masroor speak about any revelation that he has received from Allah. Up till now we have not heard anything. Yet he claims and most brainwashed Ahmadis believe that he has been appointed by Allah.

Most people are not aware that when the second caliph was elected caliph in 1914, soon after someone published a booklet in which the caliph was referred to as the Mousleh Maood. There were some protests about this matter and those booklets were burned. At one time someone called the second caliph as a *nabi*. He told the people that he was not a *nabi*. Similarly someone

said of the fourth caliph that he is the Mousleh Maood *sani*, he forbade the people to say so. At least we should give them the credit that in some circumstances they did not like to attribute to themselves titles that foolish people wanted to give them but which Allah had not given them. The question that comes to my mind is why is it that Mirza Masroor cannot summon such courage. Why does he allow ignorant Ahmadis to repeat on end that the revelation of Hazrat Masih Maood ^{as} “*Inni ma’aka ya masroor*” which we translate as “I am with you O Masroor” applies to him. This statement was first made by Molvi Dost Muhammad in Al Fazl in 2003 and since then it stuck. Mirza Masroor does nothing to correct it because in the absence of a personal revelation from Allah, it does give him an aura of approval from Allah even if it does not apply to him.

Moreover during his caliphate there are at least four new claimants within Jamaat Ahmadiyya who say that they have a mission from Allah. Has Mirza Masroor ever explained from the Holy Quran how all of them are false and that his khilafat is the true representative of Allah? If, as he claims, he is a caliph appointed by Allah, should he not receive from Allah signs justifying his claims? But what do we see? The contrary is true. All the claimants are pointing out the errors of this khilafat which has made of Ahmadis unthinking Muslims. But that has never been the objective of either Allah or the Holy Prophet or even Hazrat Masih Maood ^{as}.

So as I have said, all Ahmadi Muslims should delve into the Holy Quran and try to understand the words of Allah from the source so that they might not be misled by whoever tries to mislead them. May Allah teach us the path to His Pleasure and may we remain firm on this path.